

Johann Georg Hamann : Golgotha and Sheblimini.  
From a preacher in the desert. Riga : 1784.

[1] I, too, cannot refrain from mentioning the pleasure (but with a disposition that knows no benevolence and suffers no compulsion) that I derived from reading his Jerusalem to Mr. Moses Mendelssohn. It unites (in the judgment of a connoisseur) all that can give a writing entrance and favor in the minds of the readers, that by which all good writings have always obtained it : perfect clearness in the individual thoughts, a light and luminous connection in the progress of them ; plausible and useful truth in [2] many places, and expressions of noble and virtuous sentiments in the author.

But as to the theory of rights, duties, and contracts, the art of judiciously deciding cases of collision is less satisfactory to me than the common opinion of old Cicero and his latest excellent translator and expositor. About this controversial point and some similar ones I will converse with my devout reader in length and breadth, height and depth, cross and crosswise, briefly and well.

[3] But as a great gulf is fixed between our religious and philosophical principles, equity requires us to compare the author only with himself, and no other than his own standard, given by him. Mr. Mendelssohn believes in a state of nature, which, like the dogmatists, he places partly before and partly against a state of grace. I grant him and every dogmatist his conviction, even if I am unable to form a correct conception or use of this hypothesis, which is so familiar to most men of letters of our century. I am no better off with the social [4] contract! All the more important to us must be the divine and eternal covenant with Abraham and his seed, because of the blessing based on this documentary and solemn contract and promised and vowed to all peoples on earth.

As the author has taken so much pains, with philosophical and juridical [5] assistance, to explain to the speculative friends of natural law the first principles of the same, in order to be able in the end to explain rationally some of the assertions of the Rabbis ; so it seems that the Gordian knot of the dissolved canon law is also a consequence of that vain and fruitless effort. Because of its application to the difference between state and church, from which Mr. Mendelssohn started and to which he returns, this theory is, as it were, the golden hip of the master [N.B. Pythagoras], the metal of which must be examined with particular care; because the privilege of twelve leaves granted to the speculative taste, which the dissident reader is at liberty to skim over, is a double bribery, and what matters most in [6] the first principles is whether they can be acknowledged or doubted before proceeding to their application.

Without making three moral beings or persons out of state, religion, and liberty of conscience, whose immoral disagreement and feud must be all the more disconcerting when morality refers to laws that cannot contradict each other, state, religion, and liberty of conscience are first of all three words that at first sight say everything or rather nothing, and therefore relate to other words as the indeterminacy of man to the determinacy of animals.

" Very well! If the dispute could be settled by an explanation of words. " - Nevertheless, the three of them stand immediately in the forecourt of [7] theory. It seems to me (in parenthesis) to have the same relation to the moral faculty as to a moral being. The faculty is called moral if it can exist with the laws of wisdom and goodness: so wisdom combined with goodness should also be called morality. But if its union is called justice, then a faculty that can exist with the laws of wisdom and goodness should be called just. If, moreover, power and justice are already heterogeneous concepts in the state of nature, wealth, means and goods seem to be too closely related to the concepts of power for them not to soon amount to the same thing. - But where do the laws of wisdom and goodness come from? Do such laws exist; what need is there [8] to search for a light and law of nature? Would not these laws be in themselves the best law of nature ? - Least of all do I understand how, from the three preceding explanations of law, morals, and goods, the conclusion can be drawn that man has a right to certain

goods or means, unless he arbitrarily appropriates in his mind a right to happiness, the generality of which can no more be asserted than a general right to divine legislation and direct revelation.

Because the theorist, in order to discuss his initial grounds, needs two sexes, the right-bearer and the duty-bearer, he quickly makes the former out of a moral capacity, and the latter out of a moral necessity. But again [9] a quandary of philosophical indeterminacy! – In the case of those who have rights, the state of nature alone is taken into consideration; in the case of those who have duties, the state of society is also taken into consideration, and through a squinting expression, doing, not doing, and suffering could be all the more easily confused.

But if to every right corresponds a duty, so also to the moral capacity corresponds a moral incapacity to make use of a thing as a means to happiness; necessity, rather than need. Therefore, in the state of nature there is no other duty than to refrain, no doing, but a pure non-doing.

If I have a right to use a thing as a means to happiness, every man in the state of [10] nature has an equal right; just as the soldier, during war, has the power to kill the enemy, and the enemy him. Or are the laws of wisdom and goodness as manifold as my and every other self? or does the metaphysical law of royal self-love and self-love also belong to the law of nature?

Granted that the laws of wisdom and goodness cannot contradict each other, is it not just as easy to imagine cases of collision between them as between self-use and benevolence? Is there no dissonance, no campaigns between moral qualities, as between moral beings? – and is not freedom there, as here, a sacrifice of moral necessity and terrible compulsion, according to the laws of wisdom and [11] goodness, in which, therefore, there is already a compulsory right?

But is it wisdom and goodness, our – I do not know whether perfect or imperfect? – right to the means of happiness, and the slender capacity of our happiness, to be curtailed and mutilated by laws? or are the laws already of such a nature that by them all the conditions under which the predicate of a means to happiness is given to things are given to the sexes? Now these laws, on which our moral capacity and incapacity depend, are assumed to be known to the world and revealed to the whole human race, or does their perfection, because they presumably refer to inner dispositions, consist precisely in the fact that they do not need to be expressed, and therefore no speculative lawyer may be given an external account of them?

At the same time, however, with all the verbal screws on which every explanation of the theorists is placed, the matter seems to amount to this, that man in the state of nature is a righteous man, inasmuch as his use of a thing as a means to happiness can exist with the laws of wisdom and goodness; on the other hand, as soon as the use of a thing, as a means to happiness, contradicts these laws, he becomes a duty-bearer; the latter, therefore, has to enjoy an active natural right; the former, however, has to console himself with a suffering natural right. – In spite of all the pharisaical pretense with which the men of letters of our enlightened century mouth the principles of contradiction and [13] abundant proofs, they are the worst violators of their own edifice?

Because of these cases of collision between positive and negative powers, between self-use and painful dependence on the benevolence of wiser self-users in a state of natural independence, the law of justice appears from the brain of the theorist, like a machine Pallas! – What an effort of mystical laws to enact a miserable law of nature which is hardly worth mentioning and neither fits the state of society nor the cause of Judaism! "Let them only build," an Ammonite would say, "let them only build; if foxes went up, they might tear down their stone walls." But just try to explain certain assertions of the [14] rabbis of divine reason reasonably without such principles.

As a dutiful reader, I declare of my own accord that I cannot dispute the authority of any right-thinking scribe to make use of a timeworn Leibnitzian explanation of words as a means of discussing the first letters of his natural law, all the less because the laws of wisdom and goodness, which never contradict

each other, have become divorced under the theorist's hands against his knowledge and will, and need a new connection through justice.

As a man of letters, however, I wish for devout readers of better knowledge and conscience, to whom I may only submit the question : " How should justice, which gives to each its own, cease to be what [15] it is, deny its own nature, rob wisdom and goodness of theirs, and pass off its own immutable unity for two that are as different from each other as it is from both itself ? "

Is it wisdom and goodness to give and leave to each his own ? Certainly in the only case where there is no other right to property than the wisdom and goodness of the giver. But this case is the only one of its kind. Now, how is a gender word suitable for a single thing that is not stratified with anything, and cannot be brought under a rubric with anything?

Leibnitz was therefore right for that single case, which can only be discussed in a theodicy. Our beautiful and sweet spirits, who, intoxicated with the strong [16] drink of their omniscience and love of mankind, concoct all sense of justice in edicts and homilies and Aphtonian Chrien, are also right, according to the coherent and systematic alliance of Roman and metaphysical Catholic despotism, whose transcendental mind prescribes its laws to nature itself.

nature itself.

The law of justice, however, is of such a nature that it depends on conditions and on the relation of the predicate to the subject. It is true that a law loses its categorical perfection through conditions, and the relation of the predicate to the subject seems to be an attribute removed from logical truth; meanwhile, I do not want to take the patchwork of philosophical justice [17] so seriously; because I do not even really know of which subject and predicate the question actually is in this whole law. If, then, all the conditions under which a right is given to the rightholder, the duty-bearer is completely deprived of his knowledge and conscience and all moral capacity. But in the case of the imperfect right, a part, namely of the conditions not given, still depends on the knowledge and conscience of the duty-bearer; for duties and conscience seem to be quite dispensable concepts, unknown quantities and quantitates occult# for the right-bearer. Who may pass the baton over his conscientiousness ? Who can impose the scales on him for such a critical decision ? The law is in his hands! To such a law of [18] justice rhymes with more propriety and propriety that witty addition of the interpreters : Break the barrel, but don't let the wine run out ! or, as the muses of the fish market sing : Wash my fur, but don't get it wet !

Through the serpentine deceit of language, the eternal petitio of one and the same hypocritical principii of outward perfection of rights and actions, of inward imperfection of duties and attitudes, circulates throughout the whole of Jerusalem, under word-pleasures as diverse as they are manifold. - But everything depends on the two questions which I must touch on repeatedly.

I. " Are there, according to the law of reason, rights to persons and things which are connected with doctrines [19], and which are acquired by assenting to them?  
can be acquired by assenting to them ? "

As children are deprived of worms, so are the laws of the letter, which are also the golden butts and nympe egeria of many a philosophical government. If a connection between the physical and the moral cannot be denied, and if the various modifications of writing and modes of designation must have had various effects on the progress and improvement of concepts, opinions, and knowledge, I know not where the difficulty arises in conceiving a connection between moral faculties and doctrines. According to the law of reason, i.e. the invariable connection and the essential [20] connection between concepts that presuppose or exclude each other, doctrines are closely enough connected with a moral faculty in general, as well as with the particular right of decision in cases of conflict. The assent to doctrines affects our dispositions, and these affect our moral judgment and behavior in accordance with them.

II " Can perfect rights be produced by contracts without imperfect duties before the contract, and are

duties of compulsion based on duties of conscience ? "

In the case of perfect rights, physical force takes the place of moral capacity, and in the case of perfect duties, the physical necessity of acts extorted by force. With such perfection, [21] the whole speculative right of nature receives a rupture, and runs over into the highest injustice - to the end of that which ceases. In short, all the vowed laws of wisdom and goodness, the law of justice and the law of reason are lost in the most gracious will and bon plaisir of that Roman puppeteer and virtuoso, and in his swan song: "Heu quantus artifex pereor ! - " Your end has come, and your folly is over ! "

But if there is a social contract, there is also a natural one, which must be superior and older, and on whose conditions the social one must rest. Thus all natural property becomes again conventional, and man in the state of nature becomes dependent on its laws, [22] i. e. positively bound to act according to the very same laws to which all nature, and especially man, owes his, the preservation of existence, and the use of all the means and goods belonging to it. Man, as the duty-bearer of nature, has therefore least of all an exclusive right and odious monopoly on his faculties, nor on the products of them, nor on the barren mules of his industry, and sadder changelings of his usurping power over the creature subjected to his vanity against its will.

Not to himself, not to him alone, but to those laws of wisdom and goodness which shine before us in the immeasurable realm of nature, is subordinated the moral faculty of using things as [23] means, and all the conditions under which the predicate of happiness belongs to the subject of a duty-bearer are given to him as such, and not as a righteous man, by the law of nature and the law of its justice and his own reason. He has therefore neither a physical nor a moral capacity for any other happiness than that which is intended for him and to which he is called. All means which he uses to attain a happiness not given and bestowed upon him are heaped insults to nature and decided injustice. Every lasciviousness for the sake of his own happiness is the spark of a hellish rebellion.

For no Solomon, to whom the God of the Jews gave very great wisdom and understanding, and a confident heart, like the sand that [24] lies on the shore of the sea ; - for no Nebuchadnezzar, to whom the God of the Jews gave the wild beasts, in spite of their determination, that they should serve him : but for a philosopher without grief and shame, only for a Nimrod, in the state of nature, it would befit him to exclaim with the emphasis of a horned brow : " To me and to me alone belongs the right to decide whether ? and how much ? to whom ? if ? under what circumstances ? I am bound to do good. " - But if the I, even in the state of nature, is so unjust and indiscriminate, and if every man has an equal right to Me ! and Me alone ! so let us be happy about the We of God's grace, and thankful for the crumbs which hunting and shoat dogs, wind chimes and [25] bear-biters leave to the underage Waysen ! " Behold, he swallows the straw within him, and does not think much of it, letting himself believe that he wants to drain the Jordan with his wound. - Who can force him to throw a tip to poor harvesters ? Who can prevent him, the Pfuy ! Pfuy ! of poor sinners ! "

Since thus, if everyone wants to set up his unphilosophical ego as the royal arbiter of collision cases, neither a state of nature nor of society is possible ; rather in both states the decision must fall to natural or agreed laws under one general lord and heir : it is hardly worth while to rummage any longer in the speculative and theoretical garbage of the right of property for self-use, the right of decision for benevolence, and the totality of logical [26] conditions for the perfection of coercive rights ; but all social contracts are based, according to the right of nature, on the moral capacity to say Yes ! or No ! and on the moral necessity of making the said word true. The moral ability to say Yes ! or No ! is based on the natural use of human reason and language ; the moral necessity to fulfill one's given word is based on the fact that our inner declaration of will cannot be expressed, revealed and recognized in any other way than verbally or in writing or in deed, and our words must be regarded as the natural signs of our convictions, like deeds.

Reason and language are the inner and outer bond of all sociability, and by a separation or division of that which [27] nature has joined together by its institution, faith and trust are abolished, lies and deceit, shame and vice are confirmed and stamped as means of happiness. Fundamentum est instituti# Fides - dictorum constantia et veritas. - Est enim primum, quod cernitur in universi generis humani societate, eiusque autem vinculum est Ratio et Oratio, quæ conciliat inter se homines conjugavitque naturali quadam societate. - Res a natura copulatas errore divellere, fons est fraudum, maleficiorum, scelerum omnium.

Every sophist, therefore, is not only a liar, but also a hypocrite, and uses language as an empty puppet-show, to pass off his idol, the vain power of human art, for an [28] emanation of divine reason and a corporeal daughter of its voice, to deceive superstitious readers by the deception of a golden hip or a golden calf, and to deceive their conviction at the expense and risk of unrecognized living truths, as a thief and murderer.

" A master who delights in lying, his servants are all wicked. " All his pretensions to a royal monopoly of injustice, all his attempts and contrivances to fence off or reprove his subjects by means of gallows and shameful edicts, have no other effect than to make the sophistry of his reign all the more contemptible and ridiculous in the eyes of posterity.

[29] He says: so it is done! - and " as man would call all animals, they should be called. " - According to this model and likeness of definiteness, every word of a man should be and remain the thing itself. On this resemblance of coinage and superscription to the pattern of our sex and the master of our youth - on this right of nature to make use of the word, as the proper, noblest and most powerful means of revealing and communicating our most intimate declaration of will, is founded the validity of all contracts, and this firm fortress of truth lying in secret is superior to all worldly practice, machinery, school fiddling and puffery. The abuse of language and its natural testimony is therefore the grossest mystification, and makes the transgressor of this first law of reason and its justice [30] the worst enemy of mankind, the highest traitor and opponent of German sincerity and honesty, on which our dignity and happiness rest. A Punic preacher, not in the desert, has found that nature has made man German, and that all euvres diverses of a Cynic-Sodomite dialect, which, according to b. . . and f. . . as of pitch and sulphur, are nothing but the black arts of a f. . . Diable of darkness.

In a vantage point full of indeterminate and vacillating concepts, the glory is not his of greater enlightenment! - better development! - more correct discrimination! - and sublimer use of the language of common sense ! - against the times and the system of a Hobbes. I have already reproved the affinity of what the one calls law and [31] the other power. Obligations of compulsion, the perfection of which consists in the fact that they can be extorted by force, seem to be equally close to the obligation of fear. Further, if one gains as much by the manifestation of benevolence as one loses by sacrifice, the collisions between benevolence and self-use, or between duties to self and neighbor, are as much the fruits of a poor sophistry, as the pretended conflict between the rights of God and man, to which conflict the theorist blames all the evils that have always been practiced under the philosophical and political guise of truth and justice. The love of man is an innate weakness, and benevolence little more [32] than a trickery, which one soon tries to talk one's way out of, plaguing and courting the reader with scholastic language, incidentally making merry with the swallowed content of the concepts, and making fun of the partisan public with empty shells. In short, the whole Penelopean fabric amounts to the agility of making each inseparable one appear twofold from the other, and in turn quickly fall into one another, so that through such hocuspocus under both forms the point of view and the circle of vision are shifted at any moment, but the speculative writer becomes dizzy on the narrow dancing line - meanwhile the ephah of theory, hovering between heaven and earth, comes to rest in the land of Sinera, and Jerusalem under the meridian of Babel. -

[33] For the concepts are confused, and it is as little in accordance with the truth as it is conducive to the best interests of the reader, in the most exact sense, to oppose state and church, to cut off the inner bliss from the outer peace and security as sharply as the temporal from the eternal. The [34] child of one mother was crushed by herself in her sleep, and the still living child is already wriggling under the lifted sword of the Solomonite executioner, in order to divide it in two, this one half and that one half. - To the true fulfillment of our duties, and to the perfection of man, belong actions and attitudes. The state and the church have both as their object. Consequently, actions [35] without dispositions, and dispositions without actions, are a bisection of whole and living duties into two dead halves. If reasons for action cannot be reasons for truth, and reasons for truth are no longer suitable as reasons for action; if essence depends on the necessary understanding, and reality on the accidental will, then all divine and human unity ceases in dispositions and actions. The state citation+ref becomes a body without spirit and life - a carrion for eagles ! The church a ghost, without flesh and bones - a popanz for sparrows ! Reason, with its unchangeable connection of mutually presupposing or excluding concepts, stands still, like the sun and moon at Gibeon and in the valley of Ajalon.

[36] Nevertheless, the theorist thinks that the state may be as little interested in the opinions of its subjects as God is in their actions, whereby he not only contradicts his own Simchpeomrtean Judaism, but, moreover, unanimously with Hobbes, places the highest happiness in outward peace and security, it may come from whence it will, and be perfectly as dreadful as that evening rest in a fortress, which is to pass over at night, that they, as Jeremiah says, " sleep an eternal sleep, from which they never awake. " 1 By such word-play of physiognomic and hypocritical indeterminacy, in our enlightened times of midnight, every letter- and word-monger can acquire a triumph over the most expert master, which he owes essentially [37] to him; but a confusion of terms does not remain without practical consequences.

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Without tiring myself and you, unsuspicious reader, with the still speculative application, I wish, for the sake of our mutual safety on the top floor, no such loose ground and sandy soil for the new and hard theory of Judaism.

Since I also know of no eternal truths, as incessant temporal ones : I need not enter into the cabinet of the divine understanding, nor into the sanctuary of the divine will ; nor dwell on the difference between direct revelation by word and writing, which is intelligible only here and now, and between indirect revelation by matter (nature) and concept, which, by virtue of its soul-writing, is to be legible and intelligible at all times and in all places.

" Always resisting all theories and hypotheses, and speaking of facts, wanting to hear nothing but facts, and at least looking for facts just there where it matters most. " - But I have neither hunger for shewbread, nor need and strength for labyrinthine walks and peripatetic labyrinths : but hasten to the point, and agree entirely with Mr. Mendelssohn in [39] saying that Judaism knows of no revealed religion, and that in the sense in which it is taken from itself, i. e. They were not actually made known and entrusted to them by God through word and scripture, but only the sensual vehicle of the mystery, the shadow of future goods, not the nature of the goods themselves, the actual communication of which God had reserved to himself through a higher mediator, high priest, prophet and king than Moses, Aaron, David and Solomon were. - Therefore, just as Moses himself did not know that his face had a brilliant clarity that frightened the people, so also the entire legislation of this divine minister was a mere veil and curtain of the old covenant religion, which remains uncovered, wrapped up and sealed to this day.

The characteristic difference between Judaism and Christianity therefore concerns neither un- nor indirect revelation, in the sense in which this is taken by Jews and naturalists - nor eternal truths and

doctrines – – nor ceremonial and historical truths, which have happened at one time, and never come again – facts which have become true through a connection of causes and effects in one point of time and space of inheritance, and therefore can only be thought to be true from this point of time and space, and must be confirmed by authority. Authority can indeed humble, but not [41] instruct; it can strike down reason but not fetter it. Nevertheless, without authority the truth of history disappears with the events themselves.

This characteristic difference between Christianity and Judaism concerns historical truths, not only of past times, but also of future times, which have been foretold and predicted by the spirit of a providence as general as it is particular, and which, by their nature, cannot be accepted otherwise than by faith. Jewish authority alone gives them the requisite authenticity; also these memorabilia have been confirmed to posterity and to the ancients by miracles, proved by the credibility of the witnesses and transmitters, and supported by an evidence of real fulfillments, sufficient to [42] set faith beyond all Talmudical and dialectical doubts and misgivings.

Hence the revealed religion of Christianity is called, with reason and right, faith, trust, confidence, confident and childlike assurance of divine assurances and promises, in order to show the glorious progress of its self-developing life in representations from one clarity to another, until the complete revelation and apocalypse of the mystery, hidden and believed in the beginning, in the fullness of seeing face to face : just as the father Abraham believed the Eternal, was glad that he should see His day, saw it and rejoiced; for he did not doubt the promise of God through unbelief, but grew strong in faith and gave glory to God. [43] Therefore it was also counted to his credit. But Moses, the lawgiver, was roundly cut off from entering the land of promise ; and through a similar sin of unbelief in the spirit of grace and truth, which was to be preserved in hieroglyphic customs, symbolic ceremonies and acts of solid meaning for the time of refreshment, outpouring and anointing, this earthly vehicle of a temporal, figurative, dramatic, animal law and sacrificial service degenerated into the corrupt and deadly creeping poison of a childish, servile, literal, idolatrous superstition. The whole of Moses, therefore, together with all the prophets, is the rock of the Christian faith, and the chosen precious cornerstone, which was rejected by the builders, but has also become for them the [44] cornerstone, but of offense, the rock of scandal, so that out of unbelief they stumble at the word on which their whole edifice rests. Moses himself the greatest prophet, and the national lawgiver only the smallest transient shadow of his office, which he confessed to be the mere model of another prophet, whose revival he promised his brethren and their descendants, with the express command and commandment to obey the same. The golden calf of Egyptian tradition and rabbinical human statutes, by Aaron and the heads of the synagogue, under the appearance of divine reason – (for the sake of the Eternal!) was complete destruction of the law, according to their own prophecy. By this last abomination of desolation, Moses became the pabst of the profaned nation, the [45] corpse of his decayed legislation the relic of superstition, houses of prayer the murder pits, Bethel the Bethaven, and the city of the Blood Bridegroom, in spite of heathen and antichrist Rome, a Babylonian mead and school of the reigning accuser, deceiver, liar, and murderer from the beginning.

Christianity therefore does not believe in the doctrines of philosophy, which is nothing but an alphabetical scribe of human speculation and subject to the changeable cycles of the moon and moons. – not in images and image service ! [46] – not in animal and heroic service ! – not of symbolic elements and signs or a few black lines painted on the white wall by the invisible hand of the Ohngefährs ! – not of Pythagoric-Platonic numbers !!! – in no temporary shadows of non-permanent, non-continuing actions and ceremonies which are believed to have a secret power and inexplicable magic! – in no laws which must be done even without faith in them, as the theorist expresses himself somewhere, despite his Epicurian Stoic verbal claptrap about faith and knowledge ! – No, [47] Christianity knows and knows

no other bonds of faith than the firm prophetic word in the very oldest documents of the human race and in the sacred writings of the true Judaism, without Samaritan segregation and apocryphal mishna – That defeat made the Jew a God-schooled, chosen, anointed and, above all peoples of the earth, called and chosen race of property for the salvation of mankind.

A horde kidnapped from the iron furnace of Egyptian brick-making and merrymaking was in need of restraints and a disciplinarian for the imminent formation of a special state. As the spirit of the commander was embittered to cursing and deadly sanctions : so [48] their scurrilous vanity and childish impatience after a king grieved the spirit of the last magistrate to the long-suffering vengeance of all-wise love, which leads through physical misery to moral improvement.

The extraordinary taste for legislation and the royal luxury therein proves as great an inability to govern oneself as one's equal, and is a common need for slaves and despots similar to them. A part of Mosaic wisdom, like the wealth of the people, was Egyptian booty; Midianite sagacity also contributed its mite, and to make the masterpiece of eternal duration still more ruffled and colorful, a Wolfian divining-rod at last discovered the vein of a Chinese ceremonial tied to temporary acts [49] of solid meaning, but was given over to the inevitable misunderstanding and unavoidable abuse of oral propagation, just as the catechism of general human religion, practiced and driven in the preparatory days of legislation, was given over to the loose chatter of Aaron, so that he wanted it to be his. –

According to the two questions of the best form of government and the healthiest diet, the heavenly policy had rather to lower itself to the earthly there and temporal then, without being thereby bound to here and now, in order, like the sun, to run through its brilliant eternal circuit, from the faith of Abraham before the law, to the faith of his children and heirs of the promise [50] after the law; for the righteous Abraham was given the promise, but no law, as the sign of the covenant on his flesh. In this very true policy we behold, as that worldly wise man said, a deity where common eyes see the stone. The solid meaning of temporary actions was thus probably aimed at the lost or twisted slate of knowledge, which the heads of the synagogue cared so little about that they took the unauthorized permission to destroy the whole castle of the law, thereby closing the kingdom of heaven to men, not allowing them to enter, and not allowing those who wished to enter to enter, but turning rabbis of divine reason into literati IIII literarum, the most perfect men of letters and [51] masoretes in the holiest and most fruitful sense.

By the nature and conception of the matter, the setting aside of the Mosaic constitution, which stood in necessary connection with national property and national institution, and related to the temple, priesthood and purification laws, was more intelligibly and publicly proclaimed than was the angelic business on the meteor of dark storms, The angels' business on the fire-burning, smoke-steaming mountain in a desert of Arabia, stirred by meteors of dark storms, was able to deliver it through the echo of the trumpets and the voice of the words which they refused to hear, that the word might not be said to them (for they could not bear what was being said). With such [52] audible, indelible, legible soul-writing that anyone passing by can read it, the Kingdom of Heaven has been introduced to the Anointed One – and like a butterfly has flown away from the empty caterpillar web and the dead puppet form of Judaism! Nevertheless so many doubts and musings, hypotheses and theories drown before the hearing of the sophist uncircumcised in heart and mind that he neither hears nor can increase the sum of quiet common sense before the roar of his artillery !

– Without fire and hearth one is no citizen, without land and people no prince, and the priestly nation a mere bookbag religion remains, according to the expression of Scripture, a contempt for God and divine reason. Indeed, it would be a greater miracle than happened to [53] their shoes and garments, if that legislation for a horde of fugitive serfs wandering in the deserts, who were to form the first ecclesiastical state, could be appropriate to a rabble scattered to the four winds without state and religion, as their



mummy, to this day and over the whole globe. Nay, the whole mythology of the Hebrew household was not as a type of a more transcendent history, the horoscope of a heavenly hero, by whose appearance all is already accomplished, and will yet be, that which is written in their law and in their prophets : " They shall pass away, but Thou remainest ; they shall all wax old, like a garment, they shall be changed, like a garment, when Thou shalt change them. -- "

[54] The most ancient document is infinitely more valuable to the philosopher and citizen of the world than that shadowy outline of the Jewish ecclesiastical state and its exclusive civil rights, because it concerns the whole human race, and at the same time Moses elucidates the true relations of the latter to his people without selfish prejudices, has rendered immortal service to the latest posterity just as much through the individual fragments of the first pre-world as through the detailed plan of Providence, which had chosen him as the instrument of its public institutions. For what are all the miracula speciosa of an *Odysse* and *Illiad* and their heroes against the simple but meaningful phenomena of the venerable patriarchal change ? what is the gentle loving soul of the blind male balladeer [55] against the spirit of a *Moseh* glowing with his own deeds and high inspirations *a priori* and *a posteriori* !

However favorable the recent etymology of the word nobility from an Arabic root may be to the European Centaur knighthood, the Jew always remains the real original nobleman of the whole human race, and the prejudice of their family and [56] ancestral pride is more deeply rooted than all the titles of the ridiculous *Canzley* style. Even the misunderstanding of their small order, which is scattered all over the world, to the rabble of all other peoples, loves in the concept of the matter; just as the caricature of the documents speaks for the authenticity and the gray antiquity of their free letter, and outshouts the funniest mockery. The duration of their legislation is the strongest proof of the power of their author, of the superiority of his ten words over the twelve tables, water-addicted monsters, and pumpkin-washers, who do not maintain their work in one night and spoil it in one night, that shadow and joy are gone. Moses remains the great Pan, against whom all the pharaohs and their black artists are altogether *servum pecus*.

[57] An Egyptian priest scolded the Greeks for children. Among their games, by the invention and practice of which they made a name for themselves, is the globe *apsirant* of philosophy. Although the ignorance of their age is neither suitable nor decent to our century, the little foxes and masters of Greek wisdom affect the pure nakedness and fondness of heathen ignorance with such naiveté of taste that they, as the prophet says, "know neither their Lord nor the crib of their Lord. " Systematic atheism thus belongs preeminently to the *Atticismis*, by which the sound reason [58] of some *spermologists* differed from the general as inevitable superstition of popular idolatry, without being able to supplement the appearances of indeterminate objects by anything better than some transcendental crickets, which often had no other creditive nor sufficient ground than *relationes curiosas* of Oriental legends and rumors, native folk-tales, forebodings, dreams, riddles, and such childish things more.

But since the gods of the earth credited themselves as the highest philosophers, Jupiter (once *summus philosophus* ! had to crawl into the guise of a pedagogue : and although Mr. Mendelssohn seems to resent his immortalized friend to a certain extent that he let himself be imagined by, who does not know, [59] which historian the divine education of the human race : he has not only molded for himself the notion of religion and the Church into a public educational institution; but has also, in this schoolmasterly view, parroted and spelled out so many a trivial thing about the bridle of language and writing and their natural parallelism with the religious power of *Masoretic* letters and scholastic words, that a devout reader can hardly refrain from yawning, at least at one point in his speculative slumber. For him it is a completely unfounded article of faith to regard " the alphabetical language as mere signs of sounds ". According to his reason, *invita Minerva expenentitã*, the way with [60] writing to matter by and through language is nothing less than necessary : but he asserts with an almost incredible and

unforgivable conviction that writing is " the direct designation of matter ".

designation of the thing ". It is a pity that deaf-born philosophers alone can lay claim to this privilege! - With such a cancer of the intellect it is just as easy to think the immeasurable as measurable, and vice versa, without a flight of ingenuity - just as easy not only to overlook the whole German literature by direct designation of the thing, but also to improve it by an emperor to Peking, as by a deaf-born Johann Ballhorn! -

But if all human knowledge can be reduced to a few fundamental terms, and if the same sounds occur more frequently in the language of speech [61] than in different hieroglyphic tablets, but always in a different connection, whereby they multiply their meaning, this observation could also be applied to history, and the whole extent of human events and their alternation could be as well comprehended and divided into compartments as the starry heavens into figures, without knowing the number of stars. - Therefore the whole history of the Jewish people, according to the parable of their ceremonial law, seems to be a living elementary book of all historical literature in heaven, on earth, and under the earth - [62] a diamond, progressive pointer to the jubilee periods and state plans of the divine government over the whole creation from its beginning to its end, and the prophetic riddle of a theocracy is reflected in the shards of this shattered vessel, like the sun " in the droplets on the grass, which waits for nobody, nor for men " ! For yesterday the dew of the Lord was only on Gideon's river, and dry on the whole earth; today dew on the whole earth, and dryness only on the river. -

Not only was the whole history of Judaism prophecy ; but the spirit of it was occupied, before all other nations, who perhaps cannot be denied an analogy of a similar dark presentiment and preconception, [63] with the ideal of a knight, a king, a man of strength and wonder, a Goel, whose descent, according to the flesh, was to be from the tribe of Judah, but whose exit from on high was to be from the bosom of the Father. Moses, the Psalms and the prophets are full of hints and glimpses of this appearance of a meteor above the pillar of cloud and fire, a star of Jacob, a sun of righteousness, with salvation under its wings! - to the signs of contradiction in the twofold form of his person, his message of peace and joy, his labors and pains, his obedience unto death, [64] even death on the cross! and his exaltation from the earthly dust of a worm to the throne of immovable glory - to the kingdom of heaven, which this David, Solomon and Son of Man would plant and complete into a city that has a foundation, whose master builder and creator is God, to a Jerusalem above, which is free and the mother of us all, to a new heaven and a new earth, without sea and temple within. -

These temporal and eternal historical truths of the King of the Jews, the angel of their covenant, the firstborn and head of his treasures, are the alpha and omega of the beginning and foundation of our wings of faith; but the end and grave of the Mosaic church-state became the occasion of the enormous web of metamosaic chains of action, and of a more than agapeic [65] bondage and Babylonian captivity.

Unbelief in the true historical sense of the word is therefore the only sin against the spirit of true religion, whose heart is around heaven and whose heaven is in the heart. The secret of Christian godliness does not consist in services, sacrifices and vows which God demands of men; but rather in promises, fulfillments and sacrifices which God has made and performed for the good of men: not in the noblest and greatest [66] commandment which he has laid down; but in the highest good which he has bestowed: not in legislation and moral teaching, which concern merely human attitudes and human actions, but in the execution of divine counsels through divine deeds, works and institutions for the salvation of the whole world. Dogmatics and canon law belong merely to the public [67] institutions of education and administration, and as such are subject to the will of the authorities, and are sometimes a crude, sometimes an external discipline, according to the elements and degrees of prevailing aesthetics. These visible, public, common institutions are neither religion nor wisdom descending from above, but

earthly, human and diabolical, according to the influence of which Cardinals or which Ciceroni, poetic confessors or prosaic ventriloquists, and according to the alternating system of statistical balance and overbalance, or armed tolerance and neutrality. – Churches and education, like creatures [68] and freaks of the state and of reason, have often as basely sold themselves to each other as betrayed them; philosophy and politics have needed the sword of superstition and the shield of unbelief for all their common deceptions and violence, and have abused dogmatics more grievously by their love than by their hatred, than Ammon did the sister of his brother Absalom.

In view of the infinite disproportion of man to God, "public educational institutions, which refer to the relationship of man to God", are only infected by unrighteous sentences, the more a speculative creature gets to absorb them. In order first of all to remove the infinite disproportion and clear it out of the way, before we can speak of relations which are to serve public institutions as a basis of relationship, man must either become partaker of a divine nature, or else take the Deity flesh and blood. The Jews, by their divine legislation, and the naturalists by their divine reason, have appropriated a palladium to the equation : consequently there remains for Christians and Nicomedes no other middle term than to believe with all their heart, with all their soul, with all their mind : Thus God has loved the world – this faith is the victory which has overcome the world.

A similar disproportion of man to man seems just as [70] natural to all public institutions of state ; therefore the disproportion of double dues is neither conspicuous nor strange in a system de convenance, which ennobles all children of law and country to serfs deterioris conditionis by a Jewish and Turkish circumcision of their salt and sorrow bread, which for which Galileans, windbags and abentheurs of philosophical industry are transformed into meat pots and roasted migratory birds. But according to another dogmatics, little taking and double giving are neither attitudes nor actions deterioris conditionis.

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Exclusionary self-love and envy are the heritage and trade of a Jewish naturalism, contrary to the royal law of loving one's neighbor as [71] oneself. A being that needs our benevolence, demands our assistance, makes immoral claims on any of our physical assets for its own use, extorts by force, and needs the service of its helpers all the more, the greater it wants to appear. – Such a being is nothing but a dead god of the earth, like the one who owed the tolerance of his wise maxims and heroic experiments on skin for skin to the decree of the supreme judge: He be in your hand! The one true God of heaven and Father of men gives his rain and sunshine without regard to the person. The Jews, however, were as much opposed to his beneficence, and especially to those institutions which, by their agency, were to contribute to the palingenesis of creation, [45] as our illustrious ingrates, and hopeless sophists, who also make all the regalia of nature, fortune, and providence, idols of their vanity, and the net of their avarice, and, like the stupid

like the stupid bearer of sacred implements in the fable, arrogate to themselves, with pure conviction, the worship of their kindred mob, their Midas and ear-earner under the yoke of animal determination, and consider it no robbery. Through vile and hostile attitudes, full of lies and wrath, the whole mechanism of religious and political legality is driven with a hellish fervor that consumes itself and its own work, so that in the end nothing remains but a caput mortuum of the divine and human form. – A kingdom, therefore, which is not of this world, [73] can lay claim to no other ecclesiastical law than to be tolerated and suffered with exact necessity; because all public institutions of merely human authority cannot possibly exist beside a divine legislation, but run the risk of losing, like Dagon, head and hands, that the trunk alone, turpiter atrum definens in piscem of the beautiful Philistine nature, remained lying on its own threshold. –

State and Church are Moses and Aaron; Philosophy, her sister Miriam, the pompous prophetess. The younger brother, a god of the first-born, and this his mouth : for Moses had a heavy tongue and a heavy

tongue, heavy hands and a still heavier staff, of which he himself was once afraid, and with which he sinned to death in the wilderness ; but on Aaron's weaving breast rested the light and right of the state, and hung on his two lifting shoulders. – –

Mr. Mendelssohn has quoted an addition of the interpreters, which blasphemes the decision of the highest judge in the most ancient legal transaction into a ridiculous nonsense. He proceeds almost as rabbinically with a decision of the founder of our religion. The obligation to give a Jew his own, the emperor his interest, and God the honor of his name : this is in his eyes " an obvious contradiction and collision of duties ". But was it Jesuitical prudence to call the hypocrites and tempters by their right names ? –

The blinded signposts who misused Moses' [75] catheter to lay heavy, unbearable burdens on the necks of others, but did not lift a finger themselves, consumed coin, till and caraway with mathematical conscientiousness, but abandoned the heaviest things in the law, justice, mercy and faithfulness, filtered gnats and swallowed camellias. That just decision, full of wisdom and goodness, to give the emperor his interest and God the glory, was therefore no Pharisaic advice to serve two masters and to carry the tree on both shoulders, in order to be able to nourish and enjoy the pride of beggars and the happiness of rogues as a free naturalist people, without religion and state, at the expense of the human race.

[76] Devout reader, let me old Marium rest a little on the ruins of philosophical-political Jerusalem before I bid you farewell. – In the desert there are reeds that the wind blows to and fro; but no patriotic catons – " What have you to do here, Elijah! " Religion and pay! – For heaven's sake! Oaths and Sermon on the Mount – Has not the theorist, without glory to report, proved to our faces, venerable clergymen, that we have become his brothers in action according to the flesh, just as he himself unfortunately ! through the [77] loose seduction according to the Greek doctrine and the statutes of the world to the circumcised brother in faith in the spirit and essence of pagan, naturalistic, atheistic fanaticism ; – for he who denies the Son has not the Father either, and he who does not honor the Son does not honor the Father either. But he who sees the Son sees the Father. He and the Son are one Being, who admits as little separation or multiplicity in the political as in the metaphysical, and no one has seen God; only the Only-begotten Son, who is in the Father's bosom, has manifested his fullness of grace and truth. –

It is indeed sad not to know what one is oneself, and almost ridiculous to be [78] just the opposite of what one wants and thinks. The Jew, then, without any other god than Michael, the archangel, over whom he quarrelled three thousand years ago; the Greek, for two thousand years in expectation of a science and queen who is yet to come, and of whom one day it will be possible to say : this is Isabel !

The Jew, without an anointed one, than whom his own people, with the assistance of the Roman governor and in collusion with his friend Herod, as Moses exalted a brazen serpent – instead of temples, schools similar to the birthplace of the exalted one! – without any other sacrifice than his eloquent blood. – Instead of Joseph's dreams of a universal monarchy, cursed like Canaan, the servant of all servants among his brothers. The philosopher a la Grecque, a king of [79] peace and justice; his circumcision knife extends over everything that carries a pouch, his priests and Levites do not bathe themselves in the blood of calves and goats, nor flay their hide, but are maitres des hautes oeuvres et des basses ouvres on their own natural sex. – The Capitolium a Bedlam, and Coheleth a place of skulls !

It even happens to David Hume that he Judaizes and prophesies like Saul, the son of Kir. When Philo, the Pharisee, finally confesses to the Hypocrite Cleanth his astonishment, his melancholy at the greatness and obscurity of the unknown object, and his contempt of human reason, that it can give no satisfactory solution to so extraordinary and pompous a question [80] of his existence : the whole devotion of natural religion is lost in the Jewish anachronism of an ardent desire and waiting, that it may please heaven, if not to remove the reproach of so gross an ignorance, at least to relieve it by another gospel than the cross, and by a Paraclete who is yet to come (adventitious Instructor).

This adulterous philosophy, which speaks half asdodically, and not purely Jewishly, does not deserve to be scolded and reproached, as Nehemiah did, that it seeks to disguise not only all [81] the labor of the vineyard – ("To thee, Solomon, are due a thousand, but to the keepers two hundred") – but also every vow of life, because no man can with a good conscience swear to the duration of his dispositions after, as before, the enjoyment of love and its income, which of course seems to be a very superfluous evil in a state where judgments and opinions and dispositions without concordant actions are privileged and valid divisive coin.

Indeed, although it is written in the law of Moses: thou shalt not bind the ox's mouth; yet the philosopher thinks as if this had been said by divine predilection for the Israelitish bulls and oxen, and not indeed for our sake, for our sake alone. Are teaching and comforting and preaching not actions that tire the body? or is a pure, light, learned tongue that knows how to speak to the weary at the right time not worth as many pieces of silver as the pen of the most accomplished and sprightly scribe who does nothing but sign his name, and often scribbles it so idiotically that without special divine grace and inspiration and the assistance of a sheblimini one can neither digest the content nor read the signature? Did not Melchizedek himself pay the alms of his blessing with the tithes of all kinds of things?

I, too, conclude with the broken echo of a solemn protestation already sent in advance against every miserable sophistry and spiteful consequence, which many an infectious object [83] may have forced or elicited from me – and still to the result – – reparabilis adsonat Echo !

Belief and doubt act on man's cognitive faculty; like fear and hope on his instinct of desire. Truth and untruth are tools for the intellect : (true or untrue) ideas of good and evil are tools for the will. All our knowledge is piecemeal, and all human reason consists either of belief in truth and doubt in untruth, or of belief in untruth and doubt in truth ? " This (partly negative, partly positive) belief is earlier than all systems. It first brought them forth in order to justify them" : says the venerable friend of the Lord [84] Moses Mendelssohn 2. But if the mind believes in lies and finds taste ; doubts truths and spurns them as loose food with disgust : then the light in us, darkness, the salt in us, is no longer a spice – religion, pure church parade – philosophy, empty verbiage, hardened opinions without sense, over-aged rights without power ! Doubtfulness of truth and credulity of self-deception are therefore as inseparable symptoms as frost and heat of fever. He who believes himself farthest removed from this disease of the soul, and desires most ardently to be able to cure it in all his neighbors, confesses himself to have so often performed this cure on himself and tried it on others, that he has realized how difficult it is, and how little success is in his hands. – Woe to the wretch who finds fault with these modest, purified words! What is truth ? A wind that blows where it wills, whose booze one hears, but does not know : whence ? and whither ? – A spirit which the world cannot receive, for it does not see it and does not know it. Devout reader, what is it to me and to you that the world gives peace? We know for certain that the day of the Lord will come like a thief in the night. When they shall say, It is peace! There is no peace!" then [86] destruction will quickly overtake them – but he, the God of peace, who is higher than all reason, will sanctify us through and through, that our spirit and soul and body may be preserved blameless

for the future. –

"He who testifies to these things says: Yes, I am coming soon! Amen. "